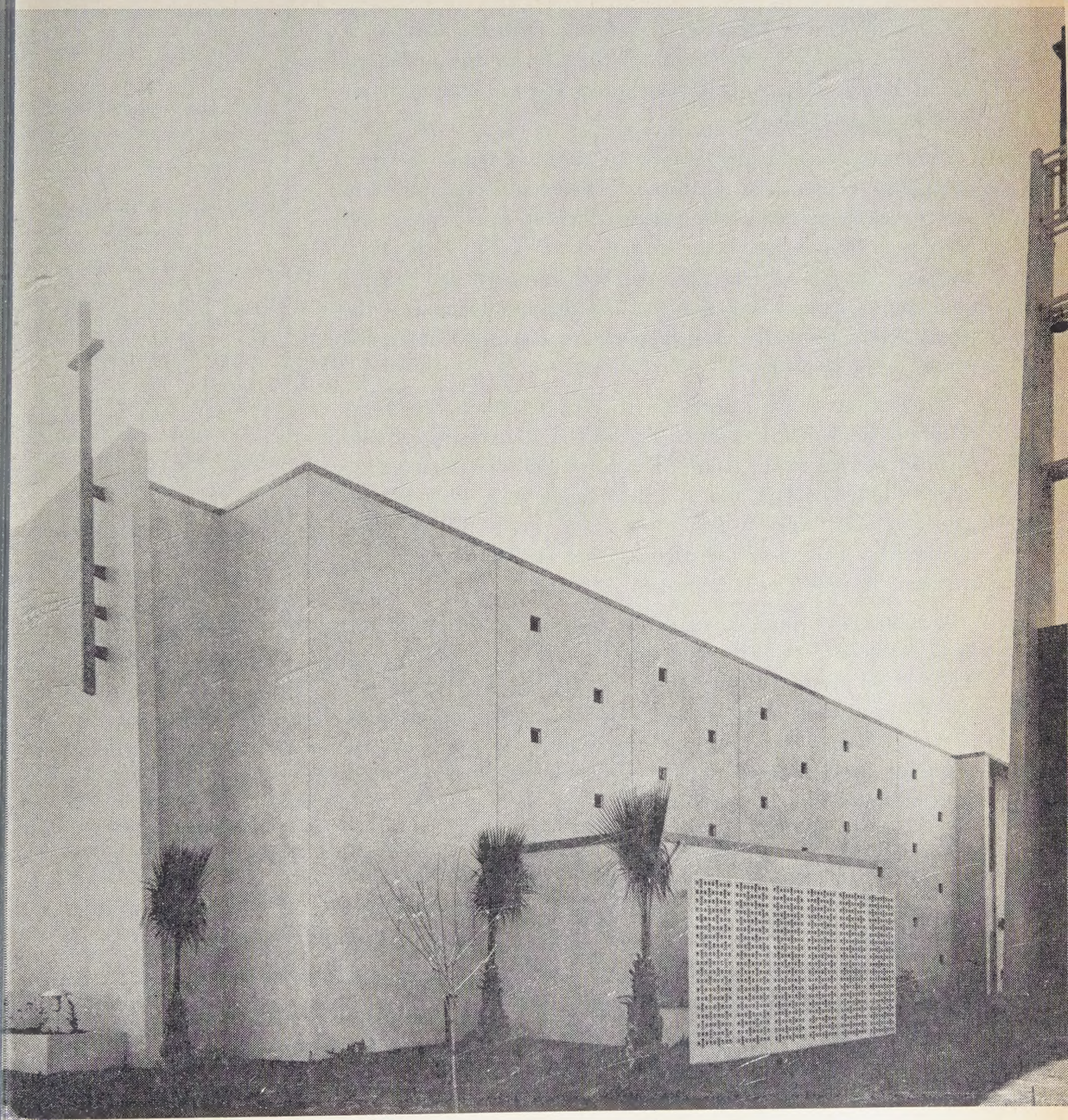
Lutheran Herald

14, 1960 • Vol. 44 • No. 24



St. Timothy Lutheran Church, Lakewood, Calif. (see page 2)

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

In This Issue —

- **Deciding On Home Mission Fields**
- **Helping the Physically Handicapped**
- **Go Church Hunting This Summer!**

Evangelizing a Procession

The dedication of the new St. Timothy Lutheran Church of Lakewood, California, shown on the front cover, was an historic day in the colorful and significant history of an interesting home mission congregation.

Almost overnight in 1951 a city of 76,000 rose out of the bean fields near Long Beach, California. The rapid development of this city made necessary two actions which up to that point had never been taken by the home mission board of The Evangelical Lutheran Church. 1) The board purchased property and decided on a church without any survey of the community; and 2) the board erected a first unit church before any meeting of interested people could be held.

The wisdom of these decisions has been proved in the 8-year history of St. Timothy Church. The Rev. A. O. Storvick of Chicago, Ill. arrived on the field in December 1951. The first service in the completed first unit was held January 20, 1952. On organization day, April 6, 1952, there were already 329 members on the roll. Typical of the ministry that St. Timothy's was to perform, 55 adults were confirmed that day.

A continually shifting population has made the ministry at St. Timothy's seem like evangelizing a procession. The pastor has held three adult inquiry classes weekly the year round during the eight years! Many of these new Lutherans are transferred or move within a few months. According to Pastor Storvick, "a gratifying majority of them have moved on to positions of trust in other home mission congregations."

St. Timothy has grown phenomenally through the years in spite of the shifting membership. At present there are 2,574 baptized members and 1,504 children enrolled in the three-session per Sunday Church School.

Through the years there have been other building projects, too. An education unit was built in 1954. Then a "youth hut" was added to the church property.

The new $270,000 church dedicated recently seats 654 in the nave and is equipped with overflow space and loudspeakers to accommodate 1,000. The imposing, free-standing tower soars to 100 feet and is visible for many miles in all directions. With space formerly used for multiple adult worship services now converted to education, St. Timothy Church is better equipped than ever to minister to its mobile and growing congregation.

In this issue . . .

Evangelizing a Procession

A Staggering Responsibility
This is the first of two articles dealing with questions that plague mission programs. Wilfred Bockelman is Associate Editor of The Lutheran Standard.

Go Church Hunting This Summer
A story that suggests what you can do during vacation to celebrate the year of Jubilee.

The Physically Handicapped
Ron Mortenson, a victim of cerebral palsy, tells how the problems of the physically handicapped can become the mission of Christians. Ron is an active member of the University Lutheran Church of Hope, Minneapolis.

Steeple-Top Ministry
A story that tells how the ministry of First Lutheran Church in Minot, N. Dak., reaches out to 7,000 persons who are beyond its walls.

Karl Olsson: The Big Deal

The Hammer of God
A book review by Dr. T. Gullixson, president emeritus of Luther Theological Seminary, St. Paul, Minn.

Books in Review

For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran Her

Editor: O. G. MA
Associate Editor: WILLIAM H. (
Assistant Editor: MELVA R

Official organ of The Evangelical L Church. Published weekly by Augsbur lishing House, 426 S. 5th Street, M olis 15, Minn., Randolph E. Haugan, al Manager; Albert E. Anderson, Circ Manager. Subscription price, United and Canada, per year $3.00. Secon postage paid at Minneapolis, Minn. in the United States of America by burg Publishing House, Minneapol Minn.

Copyright © 1960. Augsburg Publi House. All rights reserved.

A Staggering Responsibility

by Wilfred Bockelman

It's so much easier to listen to easy answers than it is to go through the tedious discipline of asking questions and grappling with difficult problems. The American system—sometimes used in the church also—is to get experts to find solutions to problems. This is not without some justification, for sometimes problems and questions are so deep and complex that the average person is not well enough informed even to ask intelligent questions, let alone produce answers. But this system also has a danger, and that is that the average person doesn't want to be bothered even with the questions. He just wants answers—and the quicker and simpler, the better. But once the interest in basic questions dies, then the interest in answers and solutions will die also. The article on these two pages, as well as the sequel that will follow in two weeks, will deal with questions rather than answers. The reason for this approach is the conviction of the writer that unless the average members of our churches become deeply involved in the questions they will always be less than intelligent in helping to provide answers.

IT WAS ALMOST FRIGHTENING, the responsibility that lay on those eight men meeting in Room 413 in a Chicago hotel a few months ago. It was almost as if they were called upon to "play God." Call that statement exaggerated if you wish, but don't call it blasphemy. The decisions these men were called on to make were soberingly close to those that God must make.

Plans discussed in Room 413 could conceivably play an important part in determining whether Luigi Lupinetti of 31 East Market Street goes to heaven or whether J. Robert Hamilton of 3145 Hillcrest Drive goes. For these eight men were concerned about establishing a Lutheran mission policy. Should the Church go to the suburbs to establish missions, where missions can be established with relative ease, or should it go to the inner city where work is difficult?

Important Decisions

I couldn't help but think, as I sat in that room, what would have happened to me personally if 93 years ago a similar group of people had had a similar discussion, and if they would have decided against establishing a church at a country cross-roads three miles west of Napoleon, Ohio. The question was largely academic, for even if they had decided against building a church there, I probably would have been a Lutheran anyway, for there are Lutheran churches all over the countryside in that part of Ohio where I lived the first 18 years of my life. But for many people in the next 50 years the question will not be so academic. Decisions reached in Room 413 may have more implications than whether there shall be one more or one less church in certain urban areas. These decisions may determine whether there will be any churches at all in some inner city areas 50 years from now.

These are the difficult questions that constantly confront those in the church who are assigned the task of recommending where missions shall be started. If we believe in rewards in heaven, some of the first medals

should go to those men who don't back away from the task of making these decisions.

True, God calls men to leap in faith, and He promises His Spirit to give guidance, but He also asks men to use their reason. Because of his humanity, man's reason is clouded and he has limited vision, but God expects him to use the vision that he does have to make decisions. The compelling thing about it all is that God does not condone man's backing away from the decision just because he is afraid the decision may be wrong.

Points of View . . .

The problem wouldn't be so severe if there were enough men and enough money to start missions everywhere they are needed. But since that does not seem to be the case, decisions have to be made as to where to start them. Naturally, this demands that some criteria be used by which to decide where to start missions.

An introduction of the eight men who met in Room 413 is in order. They had been chosen by the Urban Church Committee of the American Lutheran Church and The Evangelical Lutheran Church. They included the inevitable cross-section: one mission executive, one district president, one sociologist, one theological professor (another one was supposed to come but he didn't show up) and four parish pastors. Actually there were 10 persons in the room. The ninth was an editor, who invited himself in because he thought the meeting important enough to present this report to the Church, and the 10th was the wife of one of the pastors, who acted as secretary.

From nine o'clock in the morning until nine o'clock in the evening the meeting continued with questions, answers, discussions, differing points of view. No more than an hour and a half was taken off for either lunch or dinner, and the meeting was the first I have attended for a long time in which the discussion was carried right on through the morning and afternoon coffee breaks. There was unanimous agreement on some problems; on others there was a difference of opinion—as there will always be, even when the best of Christians get together to devise programs to carry out the work of the church.

Here were some of the questions: To what degree must we be assured of success before we decide to enter a mission field? How soon must we experience success before we decide whether or not it is worthwhile to keep a mission going? Is the Church ever justified using success as a criterion, or is it called upon mer to witness and leave the results in the hands of Go If you have a chance to win 50 souls one place a 500 in another place, where should you go?

Pointing to an illustration, the home mission exe tive said: "Here is a large unchurched suburban ar We have reason to believe that a church will gr rapidly here if we start one now. If we don't start now, the people may be lost to the kingdom. It's lik that if we start a mission here we can have a chu of 500 or more members within five years.

"But in an inner city area of town there is a po lation as large as that in the suburb. In all probabi the people in the inner city need a church even m than do the people in the suburb. However, we kn from experience that work in the inner city will difficult. After five years of hard work we may h only 100 members. Are these 100 persons more portant to God just because they happen to live un adverse circumstances than are the 500 in the sub just because they have a more comfortable life just because mission work in the suburb is easier?"

To which a pastor of such an inner city area, w was at the meeting, replied: "I've lived among th people. They are an absolutely pagan group who haps for two or three generations have never he the gospel. God is totally foreign to them. The pe in the suburbs at least have a chance. These d Furthermore, how can you be sure that those 500 join the church in the suburb aren't just superfi nominal Christians? Perhaps there are just as m real Christians among the 100 in the inner city chu as there are in the 500 in the suburb."

Other questions: "Why attach such a guilt com to mission programs in the suburbs just because it h pens to be easy there? Is there any special virtue mission work just because it is difficult? Is one rea that mission work in the suburbs is relatively easy to the fact that God has opened the door here for If we refused to enter here now, would future ger tions not accuse us of stupidity for having missed opportunity to go where the people are?"

Serious Implications

All day long these difficult questions were as and discussed. But there were two questions of ticular importance to Lutherans, the answers to w

uld have the most far-reaching consequences for tra-tional Lutheran practice:

1. To what degree do we plan with other Protestants r an inner city ministry, and does such cooperative anning with other Protestants assume an acceptance their ministry as equal with ours?

2. To what extent does a congregation have the sole ght to determine whether or not it should maintain a urch in a community or move out?

Simple as these questions may seem, they have serious plications and ramifications that strike deep at the art of traditional Lutheran doctrine and practice.

Let's explore some of the ramifications of the first estion. Suppose that a certain area is well churched cording to all normal standards. Suppose it has a man Catholic, an Episcopal, a Methodist, and a esbyterian church. Do we consider this community equately churched, or do we feel called upon to rt a Lutheran church there, too, so that the Lutheran wpoint may be represented? The question becomes the more difficult when we are faced with the op-rtunity of another community that is totally un-urched. Should we go into the unchurched communi-and agree that the other Protestants are ministering operly to the first community?

The question at stake really is this: Do we recognize her Protestant ministries? Should we plan our mission ategy in cooperation with theirs? In practice we have metimes done this, said an ALC mission executive, t *are we willing to state this publicly as our policy?*

Far Reaching Consequences

We should be fully aware of what the consequences such a public stand may be. If we are willing to cognize the validity of other Protestant ministries then next question other Protestants will ask us will be, Why don't you transfer members to us and why don't u accept our transfers?"

This problem is likely to confront us in rural areas n more than in urban areas. In the cities it is at st likely that there will be a Lutheran church not far distant. But what about some of the isolated l distant rural communities that have a hard time pporting one church, let alone the churches of sev-l denominations? Are we going to recommend to theran families in those communities that they move a community where there is a Lutheran Church, are we going to wish them God's blessing in the testant church that happens to be there?

The second question confronts us with a situation t may call for a change in traditional Lutheran polity practice. The Lutheran Church in America follows a polity that calls for a high degree of congregational independence. There is no diocese or district office that can dictate to a local congregation where it is to build its church. In such matters as the location of the church, the congregation has the final say.

Traditional Lutheran Policy

But here is a downtown or an inner city congregation that is 100 years old. Its members have inherited the building from a former generation. Do the present members now have a right to decide that they are no longer going to minister to the community surrounding the church? Do they have a right to sell their church and build one in the surburbs, thus leaving the downtown area without a Lutheran ministry? Must there perhaps be some rethinking about traditional Lutheran policy so that a Lutheran ministry can be kept in a downtown area when the congregation holding legal title to the church decides to sell out?

"As long as Lutheranism is tied to the shackles of congregational autonomy," says one leading Lutheran churchman (who was not present at the Chicago meeting), "it is automatically limited to think in terms of programming and staffing based only upon the individual congregational units, and . . . limited to think in terms of those that are in a position to afford whatever programming is being considered. . . . Congregations ought not be permitted to build, purchase land, sell land or property, make major program changes without the approval of jurisdictional authorities."

The responsibility of making decisions on questions striking that deeply at traditional Lutheran practices is far too great to be delegated to eight men. And the eight men meeting in Room 413 in the hotel in Chicago did not presume to answer it. The important thing is that they asked it, and the question will not be downed by a simple yes or no answer, nor even by a yes or no answer backed by the argument, "This is the way we have always done it. Anything else would not be Lutheran."

Probably one of the great problems plaguing mission programs—or for that matter, any other program in the church—is the careful distinction between Biblical doctrine that cannot be changed and denominational practice, which though it may serve a good purpose in certain periods in history, is not on a par with doctrine and therefore can be—and perhaps even ought to be—changed.

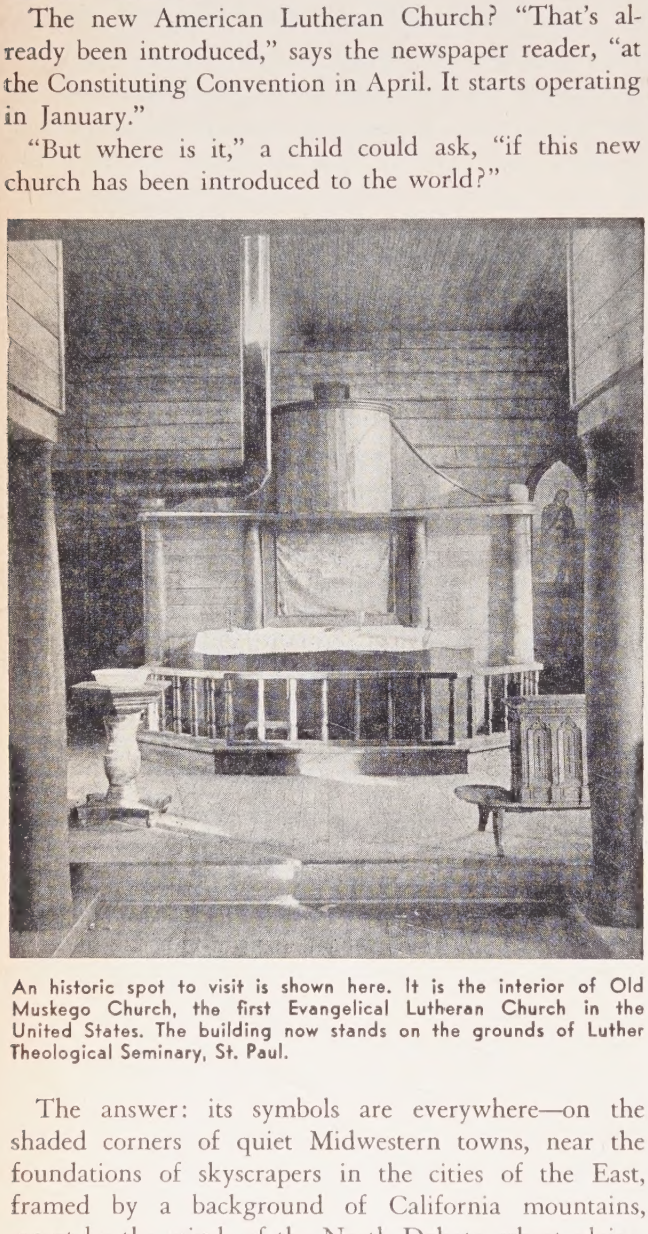
(The second article in this series will appear in two weeks and will discuss some of the criteria of success in church work.)

Go Church Hunting This Summer!

This summer is not too early to start looking for the new church.

The new American Lutheran Church? "That's already been introduced," says the newspaper reader, "at the Constituting Convention in April. It starts operating in January."

"But where is it," a child could ask, "if this new church has been introduced to the world?"



An historic spot to visit is shown here. It is the interior of Old Muskego Church, the first Evangelical Lutheran Church in the United States. The building now stands on the grounds of Luther Theological Seminary, St. Paul.

The answer: its symbols are everywhere—on the shaded corners of quiet Midwestern towns, near the foundations of skyscrapers in the cities of the East, framed by a background of California mountains, swept by the winds of the North Dakota wheat plains.

Start looking. The dowry of the new church is ready to be seen. It is, among other things, her buildings, tangible evidence of the work of Lutherans on this continent during this century and the previous one.

This summer is a time for everyone to share in the sights—to see the church with new eyes as participants in the strongest thrust toward Lutheran unity in recent decades.

Then the event of April—the blending of three traditions—may become real.

It can happen to anyone who takes the time duri this summer's vacations or country drives.

There is much for the family to see. The colleg for instance. Those from the Upper Midwest kn schools in their own area; few have visited, for exa ple, Capital University in Columbus, Ohio, the hea quarters city of American Lutheran Church. A tour the Capital campus and a stop at ALC Headquarte 57 East Main Street, Columbus, is a natural stop those heading East this summer.

In states such as Ohio, Illinois, Michigan, Texas, well as the Upper Midwest, ALC congregations plentiful. The ELC or UELC family can bring a lit extra excitement into its traveling by stopping fo worship service at an ALC church on Sunday morni And vice versa.

In the states of the Upper Midwest—Minnes North and South Dakota, Iowa, and Wisconsi churches of any of the three traditions are never v far. Families from some areas may find that a sh trip is necessary. But why not take the trip, mak day of it, have a kind of family picnic in observa of the Year of Jubilee?

Telephone directories in most instances still pre-The ALC identifications of churches. Another h ful guide to seeing the church this summer is the "1 Yearbook of the Uniting Churches," available fr publishing houses at Minneapolis, Columbus, and B at $1.25 each.

The Yearbook lists addresses of the many activi carried on by the three churches—all the colleges schools; the individual churches, with addresses, their pastors; the headquarters at Columbus, Blair Minneapolis.

A worship with another congregation; a family nic combined, if possible, with a visit to a home for aged, a college, or seminary campus; a rural fa visiting a city church, or an urban family visitin a country church; these are specific ways in which members of The ALC can experience what Paul spe of in Ephesians 2:

"So then you are no longer strangers and sojourn but you are fellow citizens with the saints and mem of the household of God, built upon the foundatio the apostles and prophets, Christ Jesus himself b the chief cornerstone, in whom the whole structur joined together and grows into a holy temple in Lord; in whom you also are built into it for a dwel place of God in the Spirit."

The Physically Handicapped

Their Problem -- Our Mission

by Ron Mortensen

We know that in everything God works for good with those who love Him, who are called according to His purpose.

(Romans 8:28)

NO DOUBT IF ANY one verse of Scripture could be called an old adage in respect to Christian living would probably be the afore-mentioned. It has been ıe one salve to soothe the hurt heart, it has thwarted ıtan's efforts to squelch the Christian Spirit, and it ıs been the motivating source of power for many who ıve gone about God's will for their lives in the face difficulties appearing insurmountable.

With Concrete Faith

In dealing with a physical handicap, finding purpose life in spite of such an impairment, in taking one's ɔrmal role among his fellow churchmen as well as ciety as a whole, Romans 8:28 provides the foundation r facing the future with concrete faith. It was years fore I learned what this verse really meant, even ough it has always been my conviction that Jesus rist has been with me through every problem—the ɔical problems faced by more than 600,000 people of r country who were born with Cerebral Palsy—my liction.

Many times, upon boarding a Twin City bus in Minapolis, I have felt the prickly sensation of the hairs the back of my neck rising, as people stared. Inside myself ugly, hot temper would begin to rage, "Why do they stare? Don't I have a right to go about my business like anyone else, without being inspected curiously, like a bird in a cage?"

Then as the calm followed the storm, that cross which I had been fore-destined to take up daily came into full view. And it once again became clear. Romans 8:28 says that there is purpose in my physical status. Thus, if there be purpose, I must conclude that in respect to other people, I am both different and like them at the same time. Obviously I am different physically, and therefore more stringent limits—at least physically—are placed upon my capabilities. On the other side, believing that God never puts a life here on earth without reason or without having a need which that person can meet, makes me no different than anyone else.

A Way of Life

Thus we come to an idea which I call the balance wheel way of life for the handicapped. On the one side lies the responsibility which the handicapped person has toward himself, toward others, and toward his God. In this respect the physical distinction must be pushed into the background as far as possible and faith, fused with determination, must drive him on. He must

establish goals for himself, then drive toward them with that determination.

In setting up those goals, though, we unmistakably find pre-requisites, and this shifts us over to the other side of the balance wheel. For it is the very setting up of these goals that forces the disabled person—if he desires to have a realistic comprehension of his station in life—to stop and take into account the limits of his capabilities.

Back on God's Channel

The failure to face this second aspect of our balance wheel has often caused heartache. I at times have fallen a victim of this error. The handicapped person sees his physically normal friends drive cars, play on the high school athletic teams, fall in love and subsequently marry. These and many others are fine desires, *but* do they lie within the limits of capability for particular handicapped individuals?

Let us pick up Romans 8:28 again. Could this verse contain the power through which the handicapped person can make the balance wheel work for him? Perhaps in this respect we might liken that verse to the selector knob on a television set. For clarification of the analogy, permit me to probe back into my personal life.

I have had very few if any gripes in life. Yet, as a human being my eyes sometimes wander off His path, and frustration, anxiety, yes, and often times anger are allowed to creep in. (At this point we catch a glimpse of humor, for we *all* are handicapped in that we are frail human beings.) God's voice is stifled by the shouts, "I can't do it! I'm too handicapped! Nobody can use me." This is the handicapped person roaming outside the spotlight of God's love and light.

Certain events have occurred along my life's path—and here I must honestly admit I have had very little if any misfortune in life—which have given me that down in the dumps feeling or have thrown me into a fit of anxiety. But Romans 8:28 has been the antidote. The end result has always meant a better place in life. It has put me back on God's channel.

Now, with our balance wheel in mind we take that verse and do the selecting, or set our sights. And the determining factor is found in the concluding phrase, ". . . who are called according to His purpose."

All the physical, speech and occupational therapy in the world is fine—but not enough. If we were to form these therapies into some sort of imaginary ring, we would find a segment missing. The church should be ready to supply the spiritual therapy—the missing element. Without taking a firm hold of the purpose which God puts in lives entrusted to Him, therapy of any kind can only partially effect rehabilitation of the handicapped. We have The Way, The Truth, and The L
that gives them that calling of highest purpose. This
where you and I as active instruments of the chu
come in.

So far we have dealt largely with the surface feeli
and ways of reacting of the physically handicapped p
son and the attitudes which the impairment itself
foster. Actually what is created here, as far as you a
I are concerned, is a mission field.

Are there handicapped persons in your congregatio
Have you occasionally noticed a man or woman str
gling to climb the front steps of your church or
Sunday morning? Or have you seen someone sitting
a pew during worship service with a pair of crutc
resting by his or her side? But more to the point, h
you made any effort to get acquainted with these p
ple? Deeper yet, as you've glanced across the congre
tion at such a person, have you ever wondered whet
he was seeking for something or maybe hungry to
made to feel as though he were a responsible mem
of Christ's church?

Often the experience has been that handicapped
sons are given the friendly handshake and warm
come, but offered an easy chair which requires no
sponsibility or active part in the church's program. T
responsibility and participation is a vital organ of sp
ual therapy.

Thus it might well be that within our church to
we have a voice which is going unheard, a need wh
we are unaware of, and perhaps don't quite underst
a mission field ready to be harvested.

They Are Persons!

It is within this mission field that our therapy
can be closed for spiritual therapy—God's people tak
time to acquaint themselves with the problems of
physically handicapped—is without question that
sing element that makes for completeness in life
makes a difference when Christ is found as the moti
ing force in overcoming a handicap of any kind.

Jesus cares when an afflicted one faces the cl
stares of curious onlookers. He feels the sting of
rebuff when employment is sought. He understa
when the handicapped person feels as though he
never attain those things in life which the physic
normal person enjoys as a part of the fullness of li

Could this be a definite calling within the chu
Your handicapped friend is not just a handicapped
son. He is a person! A person capable of taking
place alongside you as a responsible member of
congregation as well as an instrument in the work
of God's Kingdom. You can help him help hi
to the riches to be found in Christ.

Steeple-Top Ministry

by James A. Ryberg

ɔger Bredahl, cameraman for KXMC-TV, linot, uses zoom telephoto lens for close-ɔs of altar service, sermon. Bredahl, a esbyterian, regularly is assigned as camera-an for the First Lutheran worship services. amera is located in balcony at rear of nctuary.

First Lutheran Church in Minot, North Dakota, has the tallest steeple" in the state, and from it idiates a ministry which is seen and eard far out across the flat Dakota lain, reaching into two bordering anadian provinces.

When First Lutheran's bell announc- the hour of worship to the com-unity at 11 o'clock each Sunday iorning, its chimes and the prayer, raise and preaching which follows witnessed by an estimated minimum 7,000 persons beyond the bricked alls of the 75-year-old congregation.

First Lutheran's "steeple" is nearly fifth of a mile high (1,053 ft.), the ansmitting tower of KXMC-TV, BS-affiliate in Minot and the most owerful station in North Dakota.

Now in its second year of telecasting worship service (at $175 a Sunday), e congregation reaches out with its eeple-top ministry into the homes of ut-ins, the ill and aged, and to others ho for many months of the year are owbound or prevented from attend-g their own houses of worship by e hub-deep mud which rises out of asty country roads in the spring.

Of its current $148,000 budget, the rish anticipated it might have to end up to $2,500 for this missionary ort, though it expects a good share the cost to be provided through fts from viewers, friends and mem-rs of the congregation.

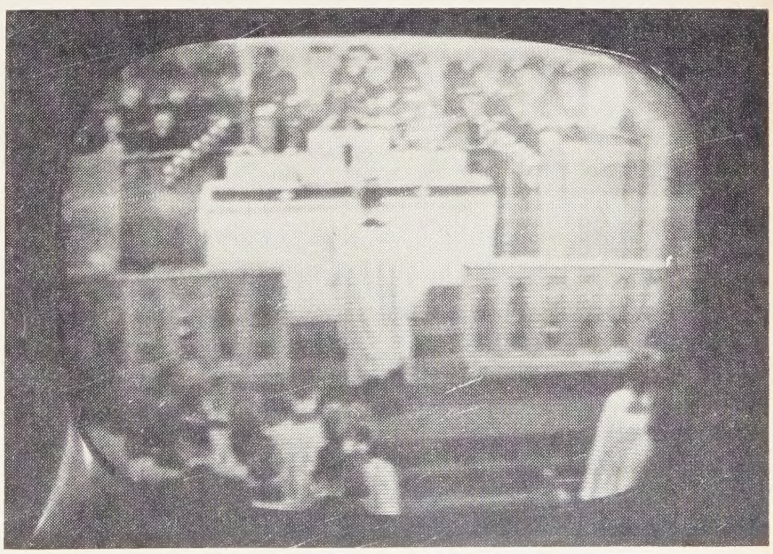
The First Lutheran service opens programming each Sunday over Channel 13 in Minot. The station would usually air its test pattern for a quarter-hour prior to beginning the broadcast schedule. Since test-patterns are normally uninteresting, First Lutheran's senior pastor, the Rev. H. B. Kildahl, Jr., came up with better use for the pre-service period when KXMC comes on the air.

Each Sunday, for five minutes before the hour of worship, intern Donald Berg of Viroqua, Wis., Luther Seminary student serving at First Lutheran this year, dons black choir robe and moves to the rear balcony where KXMC has its camera set up. He then previews the service for at-home viewers, acknowledging gifts received during the past week for the TV ministry, announces hymn numbers and names (from both *Lutheran Hymnary* and the new *Lutheran Service Book and Hymnal),* plus noting other highlights like the day's sermon subject and preacher (either Pastor Kildahl or the Rev. Maynard J. Larson, assistant pastor), and choir anthems to be sung by one or more of the congregation's four choral units.

Listeners say they appreciate this special service, often mentioning how much more the service means when they can sing hymns along with the congregation in Minot. Many cite names of friends and neighbors who also tune in regularly, and letters arriving at the First Lutheran parsonage each week are postmarked from points all over northwestern North Dakota and bordering Saskatchewan and Manitoba. (Gifts received for the TV ministry take the form of memorials, tributes, sums in honor of birthdays and anniversaries.)

For a number of years, First Lutheran has also broadcasted its services over radio station KLPM, 5,000-watt Mutual affiliate in Minot, every Sunday. This mission effort, attested to by countless appreciative listeners, costs the congregation $41.50 per week. Some $2,200 is currently budgeted for the radio ministry, but listeners' contributions are expected to meet most of the costs.

The floodlighted cross atop First Lutheran's steeple, rising over the plains near the geographical center of the continent, testifies eloquently to a parish witness that is truly seen and heard across the world!



Pastor Maynard J. Larson offers opening prayer during televised worship service of First Lutheran Church, Senior Choir is in apse behind altar, chapel choir in front pews of sanctuary.

The Big Deal

There Ought to Be a Law

One of these days someone is going to have to do something about organizations. Perhaps the best thing would be an edict outlawing all clubs, societies, and miscellaneous permanent committees after January 1, 1961. That way they could get their affairs in order, distribute their treasuries, and write their histories. January 2 would be a beautiful day. Another thought is to consolidate all societies into one: to have a Community Club, the way we now have a Community Fund. Then anybody who had an obscure desire to join something could sign up. It would not matter that this Communal Committee had vague purposes and a sprawling organization since this is characteristic of most societies anyway. It is probably true that people join, not to affiliate with a specific cause, but to be "joiners." And it would certainly be most efficient for all the joiners to join one thing.

Genetics

The origin of many organizations is baffling. The most ephemeral encounter or the most accidental common trait is made the basis for a new society. I have observed with melancholy how table groups on transoceanic journeys have sworn each other eternal fealty and have promised to perpetuate their togetherness by a round robin letter or even a reunion in Glasgow ten years hence. Alas and alas! No sooner has the vessel disgorged its passengers into the confusion of customs inspection than the bloom of friendship begins to fade. The round robin letter trails a broken wing and at the reunion in Glasgow only the wispy gentleman with the pince-nez and the built-in Baedeker appears.

A friend who is an instructor of nursing tells me that the same phenomenon occurs in hospitals. Patients who have been mortised into the hospital routine for a few days believe that the contacts with nurses, doctors, and other patients are going to lead to permanent friendships. They visualize return visits to the hospitals and cozy hours of reminiscence in which Mrs. Brown's acrobatics with the lunch tray and Doctor Swab's comment to the probie will be recounted for the eleventh time. It does not happen. Once the coarse and altogether short hospital gown is laid aside for street clothes, something is over.

Eugenics

I wish this fact could be recognized a little mo generally. We agree that the plan of Cephas to i mortalize the encounter on the mount of transfiguratio by building three booths, was sentimental. There is way of making permanent that which is meant to pa away. Many things are meant to pass away; they ca not be given immortality by building a club arou them.

I happen to belong, very nominally, to a Divisi Association formed by the alumni of a combat organiz tion with which I spent three years in World War Many of our experiences were unforgettable and th form a bitter-sweet ingredient in the totality which me. Many of the members of the division became r friends and will remain my friends as long as I li I do not repudiate this. How could I? But I do n see why we have to form a society about it. The e perience of having a convention with badges, lunch and slides to memorialize a fading event is mourn in the extreme.

Resurrection

It would be a better world if only committees, clu and institutions truly alive, that is, given to a livi task, would be permitted to survive. Everything el including voluminous reports, graphs, carbon copi brain storms, abortive schemes for warming the Anta tic, conventions—in short the whole confused mass non-essentials should be permitted to pass away.

The older I get the more marvelous the idea of res rection becomes. It leaves the judgment of what is be given permanence to God. Everything else v vanish like hay, wood, and stubble. It should be a gr day!

The Hammer of God

A Book Review by T. F. Gullixson

[t is a personal privilege to welcome and to recom- mend "The Hammer of God," an excellent translaion of "Stengrunnen" by the Bishop of Gothenburg, weden.

Quite legitimately the publishers have chosen the eading of the first of three main divisions as the nglish title of the book.

This is a novel. But it is a novel different from any I have ever read. It might well be required reading for courses in Pastoral Theology or Pastoral Counselling. Many of my former students as well as participants in certain P.T.R. assemblies will discover here materials presented in my own stumbling translations. Invariably there were requests for copies, requests which n courtesy could not be granted. Now they are here, eautifully done in English by one thoroughly at home n Swedish life and language, and I am glad.

Let no reader stop here saying, "A book for preachrs, why should a layman read further?"

I became acquainted with the book, which in turn ntroduced me to the author, in a home in Norway hirteen years ago. A tattered paper back volume lay n the table beside my chair. My host apologized sayng that his children were literally wearing it out. One f these was of Junior College age, a second of high chool age, others younger. It was the Norwegian verion of this book which now talks English. Standing vith the author five years later by the book stall of the utheran World Federation Assembly in Hannover, we vere interrupted by two men with copies of this book n German translation asking for his signature. Too ad that we should have waited so long!

As already indicated, this is a religious novel which oes not skim the surface with only an occasional eference to sacred things. The sins of men and the race of God are to the fore as realities and the means f grace as we know them very definitely in the picture.

Literary artistry is evident, and the translator has ot hidden it. A panoramic view of trends, tendencies, nd tensions as they reveal themselves in a rural comhunity and sweep around the rectory of Ødesjø parish through several generations of people and of pastors show a close kinship to what was happening across the border in Norway, the homeland of our fathers; rationalism, revivalism, economic suppression, aristocratic aloofness, the deference not to say self-abasement of the crofters, and running through it all the faithful pastoral care of some dean, some associate pastor, some neighboring minister.

Especially well drawn are the pictures of lay men and women who in a quiet but persistent manner use the rights and opportunities of the priesthood of believers. Katrina from Hersmaalen and Peter, the peasant cart-driver—are unforgettable characters.

Most impressive are the various pastoral characters as they help one another with counsel, or as they guide bewildered souls into the ways of truth and battered souls into the way of peace; the curate whose legalistic judgments on the flock before him at the communion rail condemn himself; the pastor by the old soldier, a godly man mature in spiritual things, who in his death-bed delirium uncorked the sub-conscious memories from barrack-room and wayside tavern, or wisely and in kindness leading a midweek devotional group out of anabaptist bewilderment.

The presentation reaches its climax and its conclusion in the chapter "A Heart of Stone and a Rock of Salvation" when the young rector of Ødesjø parish and the aristocrat of the area, Schenstedt of Saleby have both become involved in the movement now called Moral Rearmament. Here the quickening challenge of the four absolutes—absolute honesty, purity, unselfishness, and love, and their deadly danger when separated from the grace of God and the specific guidance of the word of Scripture are dramatically revealed.

A guest preacher at a midweek Lenten service with his unflinching loyalty to grace alone theology becomes the catalyst which sets thought a-boil and at long last leads on to peace.

It is to be hoped that this book will be accorded such a welcome among us as to encourage the publishers and the translator to make available in their entirety other volumes by Bo Giertz.

The Hammer of God by Bo Giertz. Augustana Book Concern, 335 pages, $3.75.

BOOKS *in Review...*

Before You Marry

FIT TO BE TIED. Charles E. Batten and Donald E. McLean, Seabury Press, 124 pages, $1.75.

A good many books have been written about a Christian interpretation of sex but few have had anything significant to say at the point of the pastor's problem—teaching and communication. This little volume is a welcome exception!

Fit to Be Tied is not so much a book as it is a handbook. It is described in the preface as "a program of sex education and preparation for marriage to be used with church youth groups." And it is exactly that, clearly described and implemented without an overflow of verbiage.

The authors, one a pastor and the other an M.D., present a program of sex education for youth which has been tested by trial and proven effective. It is structured around a minimum of four group sessions with all high school youth in the parish (or community if so desired). Instructions for setting up the program and carrying it through are clear and complete, including an appendix with sample letters to the parents and young people, evaluation forms, questions youth ask and bibliography.

W. GORDON SMEDSRUD
Minneapolis, Minn.

Before You Drink

WHAT SHALL WE SAY ABOUT ALCOHOL? Caradine R. Hooton, Abingdon Press, Nashville, Tenn., 127 pages, $2.00.

"The church has always been the greatest foe of the liquor business." So begins this 127 page work by the Methodist's Board of Temperance General Secretary. Leaning toward the sober society Gospel, the author believes "Christ in me" leaves only room for sobriety. Because the Christian life is one of abstinence, Christians should renew their efforts in temperance education. "If churchmen would positively abstain and make the Christian religion attractive, outsiders would soon be led to amend their ways."

Apart from the example of the church, the importance of this book lies in its expressing the emphasis of a new nationwide movement in temperance education. Rejecting the old fanatical way of condemning alcohol and its users, the new method is to present the facts about the "risks" of drinking. Beginning with scientific truths, before leading into moral principles, makes for more effective communication. And much of this book provides overwhelming logical evidence that liquor should be abhored. But there are positive steps also for the individual temperance campaign as well as for the abstainer and prohibitionist to work together. Whoever delights in the abstinence theory should alone gain persuasive powers to use in teaching or counseling the values of not drinking a drop.

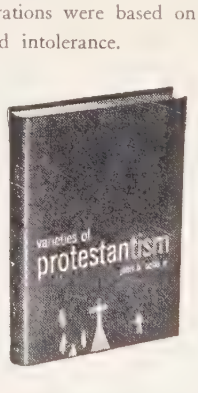
The reviewer fails to appreciate, though, the author's view of fallen man being inherently free to choose the way of sobriety. But if man does possess "the freedom of choice between good and evil, life and death," then he should be able to reach the logical conclusions (after reading this book) that any alcoholic drinking is harmful.

ROBERT N. HARRISON
Litchville, N. Dak.

Faiths of Others

VARIETIES OF PROTESTANTISM, John B. Cobb, Jr. Westminster Press, 271 pages, $4.50.

There is a deep hunger for spiritual unity among the Protestant churches of today. Movements toward union appear on all sides. Earlier efforts in this direction were often based on the supposition that there were no really great differences and that our continued separations were based on sheer stubbornness and intolerance.



Dr. Cobb brings a far more realistic approach to the problem. He recognizes that there are very real and well founded differences in Theology and interpretation which cannot be ignored.

He begins by describing the two basic roots of protestantism Lutheran and Calvinism. From here he traces the development not so much of denominations as of movements and schools of thought which often transcend denominational lines. He concludes with effort to reach for a prescription for unity.

In his outline of the various positions Cobb presents each one as though it were own. In as far as comparatively brief generalizations can be, they are amazingly fair a accurate. His literary style is clear and smoo laced with pungent comments which ma for easy and pleasant reading. His concl sion as to the unity we seek is disappointi in that he comes back to the same genera zation which has been used so often, th we should be united under the "Lordsh of Christ" a beautiful sentiment but lacki in a definitive quality. From the standpoi of a Lutheran approach he comes dangerou close to a Pelagian concept of popular moral minimizing the doctrine of God's grace Christ.

This is a book that should be wid read. We live and associate closely wi people of many different faiths. Through deeper understanding we can come to appre ate them better while at the same time dee ening our own convictions.

T. S. SEVERTSON
Santa Ana, Calif.

For Bible Understanding

OUR AGELESS BIBLE, Thomas Lint Leishman. Thos. Nelson & Sons, 1 pages, $2.75.

THE BIBLE WORD BOOK, by Rona Bridges and Luther A. Weigle. Th Nelson & Sons, 422 pages, $5.00.

THE BIBLE SPEAKS, Robert Davids Thos. Y. Crowell Co., 258 pages, $3.

THE ENDURING MESSAGE OF THE BIB L. Harold DeWolf. Harper & Br 128 pages, $2.75.

All four of these books are comparativ short, well-written studies on the history a message of the Bible.

The first, *Our Ageless Bible,* is a v concise history of the manuscripts and tra lations of the Bible from the Septuagint the Revised Standard Version. The b begins with a survey of textual critici and the major Greek and Hebrew ma scripts of the Bible; goes on to discuss earliest versions, and concludes with an count of the history of the English Bi Although brief, the book is both reada and accurate.

The title of the second book, *The B Word Book,* is quite misleading. The auth do not discuss the key theological words

he Bible, but have rather provided definiions for 827 archaic words found in the ing James Version, and have told what ords or phrases have been used to replace em in the modern translations. Luther A. Veigle, the chairman of the committee that roduced the Revised Standard Version, and onald Bridges, an expert on Elizabethan terature, have accomplished their appointed sk well. The book gives fascinating insights nto the history and development of the nglish language. It is a useful tool for the ible teacher or student who wants to comare the various English translations. But he book was not intended for the student who is interested in the historical or theoogical backgrounds of key Bible words and heir meaning in the original languages.

The last two books are concerned with he message of the Bible. The difference beween the two is that the one was written y a Bible teacher who has approached his tudy Christologically, while the other was ritten by a systematic theologian whose asic purpose was to provide a philosophical pologetic.

The Bible Speaks, is an excellent study a Biblical theology. The author, Robert avidson, is a colleague of A. M. Hunter t the University of Aberdeen in Scotland. ike Hunter, he writes with a crisp and cid style, an evangelical motive, and a itical awareness. He sums up the theme f the book in one sentence, "We are inited to see in the Bible, not the history f man's search to explore the ultimate ysteries of life, but God condescending to ake Himself known to man." (p. 15) avidson finds the unity of the Bible in e concept of "the people of God." His even chapters demonstrate the contemporary elevance of the Word in a marvelous way. his book is a gem that should be highly raised. It would provide a good basis for a rvey course on the Bible, or an Adult struction class.

The Enduring Message of the Bible is also n attempt to show the contemporary relevance of the Word. DeWolf, a professor the Boston School of Theology and the thor of *The Case for Theology in Liberal erspective,* summarizes the message of the ible under three themes: From God; To od; With God. These divisions correspond ughly to the doctrines of creation, reemption and santification. The book abounds useful illustrations and analogies, and ough the approach often gives the impression of being more philosophical than blical. At several points, also, careless exesis has led to inaccurate doctrinal statements. But, all in all, the book is fresh ough to spark ideas and deep enough to use careful reflection.

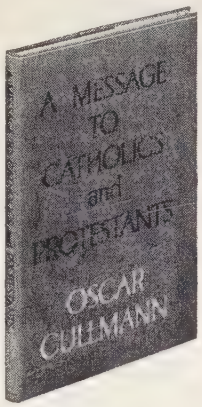
James A. Bergquist
Los Angeles, Calif.

To Both Sides

Message to Catholics and Protestants. Oscar Cullmann, Eerdmans 57 pages, $1.50.

The author of this small book deserves to be heard by both Catholics and Protestants for two main reasons: first, he is an eminent scholar of the New Testament and early Church history; second, as a man of deep Christian convictions, he is passionately concerned in promoting better relations between the Roman Catholic and the Protestant branches of the Christian Church.

In this small book, which actually contains a series of lectures on the subject of the Ecumenical Problem, Dr. Cullmann does not hesitate to stigmatize the division of the



Christian Church as being an *absurdity* and a *contradiction* (p. 12). Since Christ is the one basis of the Christian Church, unity is for Cullmann the most important characteristic of the Church. Hence he boldly asserts that it cannot be the will of God that several churches exist which *exclude* one another. Such an exclusiveness would be a sin against the Holy Spirit (p. 13).

What can be done to break the ice of mutual exclusiveness among Christians and particularly between Roman Catholics and Protestants? Since the ultimate motivation of Christian disunity is on doctrinal ground, is there any hope of possible doctrinal compromise on the basic theological differences between Roman Catholicism and historical Protestantism? Cullmann seems to be rather pessimistic on this point. Hence he makes a plea for a minimum goal which should be mutual acknowledgement matched by a mutual expression of Christian solidarity. Turning to the Christian solidarity as expressed by the early Christians of the Apostolic age, Cullmann points at love offerings as one of the most significant expressions of mutual acknowledgment between Protestant and Roman Catholic Christians. Such love offerings should be gathered periodically on both sides and be reciprocated for the needy people which undoubtedly are numerous on both sides.

In the last section of the book, the author takes time to answer some of the main objections raised against his proposal concerning love offerings to be gathered by Protestants on behalf of needy Catholics and, in turn, by Catholics on behalf of needy Protestants.

Cullmann's proposal may seem a utopia. However, it cannot be disregarded by true Christians who above the divisions of the Church see the one Christ who is still visible among men in the persons of His needy little ones.

Mario Colacci
Minneapolis, Minn.

Mission Story Told

Ephphatha Missions. Erling Nicolai Rolfsrud, Ephphatha Missions Board, Faribault, Minn., 97 pages, $1.00.

A much-needed book has been written. This is an excellent volume on the work of the church among the deaf and the blind. It is excellent because of the fine historical summary of the development of this Gospel-inspired program. It is excellent because it furnishes interesting and even dramatic reading. It is excellent because it presents a thrilling challenge to the church to carry on and extend a program which offers such splendid hope to people who must otherwise live so much in isolation. It is excellent because it furnishes source material for pastors and laymen who are looking for factual and interesting information regarding a mission that Jesus Christ was much concerned about and worked with during His ministry.

Ernest B. Steen
Madison, Wis.

Letters From Fathers

The Father, edited by Evan Jones. Rinehart & Co., 268 pages, $3.95.

This is an exceedingly interesting compilation of letters from famous fathers to sons and daughters. The six parts of the book take an account of the various stages of childhood, teen-age, adulthood, and maturity of the children.

Each letter or part thereof is preceded by helpful notes by the editor, setting forth the occasion of the letter and is, as a rule, followed by a statement of the effects of the letter or subsequent events in the life of the person addressed. Ranging from ancient times to the present day the letters reveal the high aspirations and hopes of the fathers, and however famous they were, the intimate, personal, and tender concern for the children is revealing.

Martin Hegland
Northfield, Minn.

Toward the Second Sunday After Trinity

Rules of Reverenc

The Epistle: Romans 1:18-25 • The Gospel: Luke 14:25-35

Monday, June 20

THE CHASE

I Samuel 9:4

And they passed through the hill country of Ephraim and passed through the land of Shalisha, but they did not find them.

This goes on from this point showing that all this traveling was fruitless. It was young Saul and a servant out on a hunt for some livestock that had become lost—"the asses of Kish." This is what was driving them; they were looking for them; by this they were preoccupied. No great vision, mind you, just some livestock. They were transfixed by no great thing; they were just hot and breathless, going over one hill after the other, finding nothing. A perfect parable of the chase that characterizes the fevered lives of so many people today.

How tragically true that line fits the lives of so many of us, O God: "But they did not find them." In the chase we are lost, we do nothing but raise more dust to add to the sightlessness of existence. Amen.

Tuesday, June 21

PULL UP

I Samuel 9:27

"Stop here yourself for a while, that I may make known to you the word of God."

It is fortunate for Saul that in the midst of the fruitless chase he should run into Samuel. There he was, forced to pause for a moment while the man of God made his appeal: "Stop here, for a while." This was more than the familiar "simmer down." or "slow down," or "collect yourself." It was all these and more, it was these plus the thing that makes sense. Saul had to be reminded that there was more in store for him than he would get out of a chase. Not the "asses of Kish," but the crown of a king. This was made known to him through the Word. Such truth is not assimilated on the run.

Just as in Saul's experience the servant made known that Samuel was nearby, so also, dear Father, make our hearts a servant to remind us in the midst of the stew of life to hearken to the truth of the Word. Amen.

Wednesday, June 22

PERSPECTIVE

I Samuel 10:2

"The asses which you went to seek a found, and now your father has cease to care about the asses and is anxiou about you."

Both Saul and his father found ou that people are more important tha asses and this is the truth that Samu was pressing home. What fools we mak of ourselves burning energy to acqui things that do not matter, that are no worth the toll they take! Concerned w can be over the gadgets of living an miss life by a mile! What shall it prof a man if he find the livestock of th present time but lose his soul for lac of perspective? When we pause in th Presence we see things for what they a and we put values where they belong.

Gracious Father, give us the eyes th appraise aright the numerous things wi which our lives are bombarded, so th we will come out holding onto treasu that does not fade away. In the Nam of Jesus. Amen.

+

Thursday, June 23

SIT DOWN

John 6:10

Jesus said, "Make the people sit down."

When Jesus was ready to perform the miracle of feeding five thousand people, the first direction He gave was that the people should sit down. God begins to order our lives only when we are obedient to His command to sit down. "Be still, and know that I am God." A good life is not lived in a closet, but there can be no good life without the quietness of the closet. The voice of God is a still, small voice, and can be heard only in the quiet. Mary found this secret and was blessed for sitting at the feet of Jesus. Those who were fed when they sat down were filled; in fact, there were twelve baskets left over.

"Thou wilt keep him in perfect peace whose mind is stayed on thee." This, O Father, is the promise of Your Word. Teach me to sit down, be quiet, and listen attentively to what You have to say to me. Amen.

Friday, June 24

STAY

John 15:5

"I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing."

Not only do we need to stop where we are to let God catch up with us, we need to stay if God is to do His work in us. In the fifteenth Chapter of John the word "abide" is repeated over and over. We do our staying by reading the Word, by earnest prayer, by conducting real combat against the Foe, by giving positive exercise to our Christian faith, by going about with a "sense of God." It is necessary to take time to be holy, to get away from the crowd, to seek the right surroundings, if we are to stay in the area of God's influence.

Merely rattling off grace at meals or hanging a religious picture on the wall is not enough to qualify us for the "staying" process, O Lord. Help us to hold on with both hands to the things that keep us Yours.

Saturday, June 25

STEAL BACK

Genesis 35:1

God said to Jacob, "Arise, go up Bethel, and dwell there; and make th an altar to the God who appeared to y when you fled from your brother Esau

Jacob needed to recapture the love used to have for God; he had gro cold and indifferent, he had become volved in things of the earth. He w ordered to go back to the place wh he had had a real experience of God. T rich experiences we have of God can more than good memories; we can st back to them and be restored. Someth that happened in our childhood, Christian home from which we came, confirmation days, Bible Camp days, of them hold memories useful to us s

We thank You, heavenly Father, the backlog of good experiences tha built up in the Christian life, so that may steal back to them and be resto in our faith and encouraged in our deavor. Amen.

Vatican Paper Comments on Church-State Issue

Osservatore Romano, Vatican City newspaper, asserted in a front-page article on Roman Catholics and politics that the hierarchy has the "duty and right to guide, direct and correct" the faithful in the political field, just as it has in other aspects of life.

"It is absurd to split the conscience into one part which is that of the believer and one which is that of the citizen, as if the Catholic religion were just one part of the life of the spirit and not a central idea which orients a man's whole existence," Osservatore declared.

Although the article was not signed, Vatican sources described it as "authoritative." To distinguish the article from its own editorial opinions, Osservatore published it in a special make-up usually reserved for semi-official statements from the Holy See.

The article made no mention of the Presidential campaign in the United States, where Sen. John F. Kennedy (D.-Mass.), a Catholic, is the leading contender for the Democratic Presidential nomination. It laid down general principles, however, which may be applied to all Catholics everywhere.

The article was aimed at the political situation in Italy and against Italian Catholics who lean toward pro-Communism. Some leftist elements in the dominant Christian Democratic Party in Italy, which is supported by Catholics, have proposed collaboration with the Left-Wing Socialists. This has been strongly opposed by the Italian hierarchy.

Entitled "Punti Fermi" (Firm Points), the article stated that the hierarchy "alone has the right to judge whether in a certain social and political situation the higher principles of religious and moral order are involved and compromised."

"The Church which Jesus Christ founded as a perfect society with its hierarchy," Osservatore declared, "has full power of real jurisdiction over all the faithful and so has the duty and right to guide, direct and correct them in the plane of ideas and the plane of action in accordance with the dictates of the Gospels and to the extent that it be necessary to reach man's supreme end, life eternal.

"A Catholic can never prescind from the teachings and directives of the Church. In every sector of his activity he must inspire his public and private conduct by the laws, orientations and instructions of the hierarchy."

The article emphasized that when politics "touches the altar" bishops have the right to speak and to expect the faithful to show a "dutiful discipline."

Apart from that, however, the newspaper said, "any one can see how open and very broad is the field in which the Catholic layman can operate, making his choices, working ardently and effectively, and bringing the contribution of his opinions and discussion, his experience and his realizations, to help his country's progress."

Condemned in the article were attempts to "detach the Catholic from the ecclesiastical hierarchy, restricting relations between the two to the mere sphere of sacred ministry and proclaiming the believer's full autonomy in the civil sphere."

REACTIONS

The Church-State editorial in Osservatore Romano has been received with mixed reactions as the following news releases indicate:

Rome — An agency of the Federal Council of the Evangelical Churches in Italy said here that the recent assertion by Osservatore Romano, Vatican City newspaper, that the Roman Catholic heirarchy has "the duty and right" to guide Catholics in the political field would "produce enslavement of civil life to the will of ecclesiastical society."

Portland, Ore.—Sen. John F. Kennedy reiterated his support of the principle of Church-State separation in answer to questions by newsmen concerning the editorial. In reply to the queries, the Massachusetts Senator issued this statement through his press secretary, Pierre Salinger: "The American office holder is committed to an oath to God to support and defend the Constitution of the United States, which includes Article I providing for the separation of Church and State. Sen. Kennedy has repeatedly stated his support of the principle of separation of Church and State as provided for in the United States Constitution. He has stated that this support is not subject to change under any condition."

Washington, D. C. — A leader of the National Association of Evangelicals said here that the assertion by Osservatore will serve to "greatly increase Protestant fears concerning the influence of the Roman Catholic Church in American politics." Dr. James DeForest Murch, of Washington, chairman of the NAE's Commission on Evangelical Action, and former editor of its magazine, United Evangelical Action, said, "all Protestants will now be more hesitant than ever to support a Roman Catholic nominee for the Presidency."

Pastors Decry Secular Funeral Practices

Simpler church funerals were urged by the Capital District Lutheran Pastors Association to counter "increasing secularization" of funeral practices.

In a statement sent to 60 Lutheran churches in Washington, D. C., the association said:

"Increasingly there is no consistency in our funeral practices. The control of the funeral has been more and more passing out of the hands of the church. There has been increasing secularization of funerals and, as a result, an un-Christian understanding of death."

The pastors said the coffin should be closed during the service, elaborate

floral displays and "unnecessary financial outlays" should be avoided and only church-authorized music should be played.

Whenever possible, the pastors said, funerals should be held in church.

"It is not necessary for the family to sit with the body or to receive visitors at the undertakers' parlors" the statement said.

The ministers added:

"Christians do not show any disrespect for the departed by keeping funeral expenses at a minimum. Unnecessary financial outlays are unbecoming to Christian humility and charity.

"Any emphasis on display of the bodily remains should be discouraged. The Christian funeral service emphasizes God's comforting word of hope and resurrection, not the physical remains.

"The Order for Burial shall in no case be interrupted by the exercises of secular organizations.

"The casket should be covered with a pall. In this way, no occasion is given for distinguishing between a costly casket and an inexpensive one."

ECCLESIASTICAL SUN SPOTS

A claim that the sun was seen to "whirl" in the sky following recent ceremonies marking the first anniversary of the Christ the King monument near Lisbon, Portugal has been made by Father Sebastiano Pinto, director of the monument's secretariat.

He said the phenomenon took place after Manuel Cardinal Goncalves Cerejeira, Patriarch of Lisbon, had left the scene of the monument in the late afternoon of May 17 when the anniversary was commemorated.

"I was caught with a few hundred remaining in a sharp wind and rain squall," Father Pinto said. "When it was over someone cried 'Look at the sun!' " We saw it dancing distinctly with constant rotations, now to right now to left.

"It constantly changed color from golden yellow to green and red, with rapidly whirling discs superimposed one on the other, constantly leaving and coming together."

The priest pointed out that green and red are the Portuguese national colors. His report has been placed in the hands of Cardinal Goncalves Cerejeira who has ordered a full enquiry into the phenomenon, which was said to have been seen by "hundreds" of others.

—RNS Photo

RUSSIANS VIEW BIBLES—Metropolitan Boris (wearing robe), Exarch of the Moscow patriarchate in the U.S. and Aleutians, accompanied by three Russian Orthodox visitors from the USSR, examine historic and contemporary Russian Bibles at the American Bible Society headquarters in New York City. Two of the visitors are from the Leningrad Theological Academy and the third from the patriarchate's foreign office.

Conservatives Plan New York University

Conservative Protestant leaders, with evangelist Billy Graham among the sponsors, are exploring the possibility of establishing a large Christian university in the New York metropolitan area.

Dr. Carl F. H. Henry, editor of the interdenominational Protestant magazine, *Christianity Today,* disclosed the plans in a signed article. Calling it a "super denominational project," he said an initial investment of $20,000,000 is being sought for the campus.

A name for the projected school has not yet been formulated. Mr. Graham, while giving much encouragement to the idea, has "disallowed use of his own name in the naming," Dr. Henry reported.

The proposed university, which would have a tentative date of September, 1963, to open its doors, would include an undergraduate liberal arts college and four graduate schools in (1) theology, Christian philosophy and religious education; (2) communication arts; (3) music; and (4) political and social science.

Present discussions favor a "New York area site" for the university, Dr. Henry said, with specific sites in nea by New Jersey under consideration.

Explaining the reason for the un versity project, Dr. Henry said, "Th tide of American life and thoug makes imperative a Christian unive sity devoted in depth to the Biblic revelation of God and man . . . an supplying a steady stream of spiritu leadership to all professions and voc tions, including diplomacy, busine and communications."

He said the faculty would be ma up of scholars who "grasp the histo of thought, in systematic orientation Jesus Christ as the revealed cent of history." Dr. Henry added that th would be expected to "engage in c porate research, conversation and wr ing" looking especially toward "p duction of textbooks to penetrate t collegiate world and challenge t monopoly now held by secular sch ars."

"Moreover, the sphere of camp morality ought to provide a strate opportunity to dramatize, in perso as well as social ethics, Christian d cation primarily to the commandm of God rather than the revelations men," Dr. Henry said.

Open-Air Cathedrals

More than 15 million vacationers in America's national parks are expected to worship in nature's "open-air cathedrals" this summer under a program sponsored by the Christian Ministry in the National Parks, a unit of the Central Department of Evangelism of the National Council of Churches.

One hundred and forty-two young men and women will provide pastoral services while spending the summer in the parks as desk clerks, waitresses, bellhops, filling station attendants and the like. They will represent 40 colleges and 35 theological seminaries in 40 states.

In their off-duty hours, these students will assist in organizing worship services and will act as chaplain-counsellors for both vacationers and for the thousands of their fellow college students with summer park jobs.

In this, the ministry's ninth year of cooperation with the National Park Service, students will serve in 30 different areas, ranging from the snowy slopes of Mount McKinley in Alaska to the steaming Everglades in Florida.

The Rev. Warren Ost of New York, executive director of the Christian Ministry in the National Parks, said the program this year will be the largest in its history.

Sodom, Gomorrah Found?

Baptist missionary-explorer Doctor Ralph E. Baney of Kansas City, Mo., announced that he and three other U. S. divers have discovered the long-lost cities of Sodom and Gomorrah on the bottom of the Dead Sea.

He said they found remnants of a civilization that flourished 4,000 years ago at two sites, one in the Lisan Peninsula Bay and the other due west of the northern point of the peninsula.

Evidence indicates, said Dr. Baney that the cities of the once-fertile plain were engulfed after collapse of a levee in an earthquake. He said the underwater team located a dike eight feet high and 15 feet wide extending from the southwestern point of the Lisan Peninsula due west for two miles.

The top of the dike is only four feet under water, the minister added.

Rush Aid to Earthquake Victims

Victims of the recent earthquake disaster in Chile received an initial shipment of 64,000 pounds of clothing from Lutheran World Relief three days after the first devastating series of tremors hit on May 21, according to the Rev. Ove R. Nielsen, assistant executive secretary of LWR.

The clothing, which was followed by a $1,500 cash grant from LWR for further aid to the disaster stricken area, is being distributed by Ayuda Cristiana Evangelica, relief and welfare agency of the Chilean Protestant churches.

'Lutheran of Year'

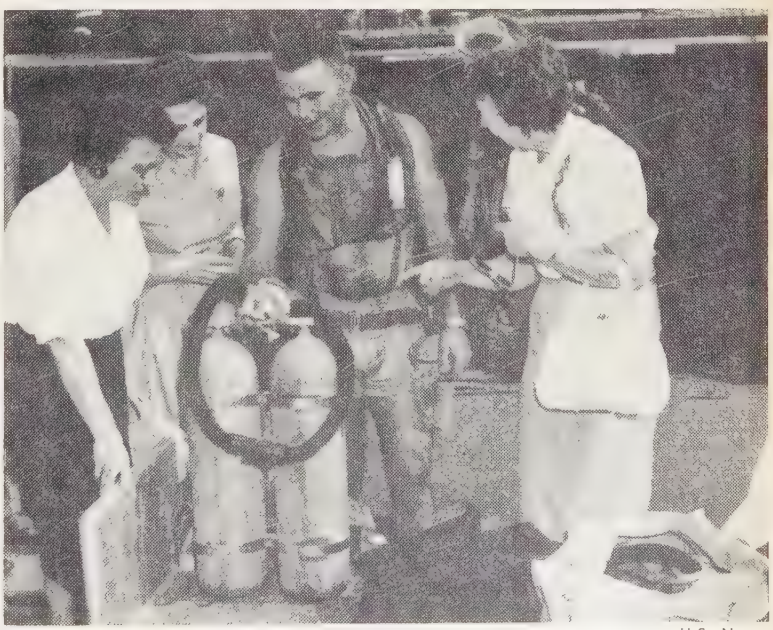
Martin A. McGrory of Washington, D. C., was doubly honored in his native city, Pittsburgh, Pa. when he was re-elected president of the Federation of Lutheran Clubs and was also given its award as "Lutheran Man of the Year."

The dual recognition of Mr. McGrory, who was converted from Roman Catholicism to the Lutheran faith in 1930, took place at the 15th annual convention of the intersynodical organization in Pittsburgh on May 13-15.

Chosen as the "Lutheran Club of the Year" was the Lutheran Business Men's Club of Los Angeles for its project in support of a socio-psychiatric clinic for children at the California Lutheran Hospital. The club made a contribution of $10,000 for this work last year.

Mr. McGrory, who will be 69 on July 22, was elected to his second one-year term as president of the federation, which was organized in 1946 for fellowship and cooperation between all Lutherans. It has affiliated clubs with more than 1,000 members in the District of Columbia, Maryland, Michigan, Ohio, Indiana, California and Pennsylvania.

Other officers named were William J. Schmidt of Indianapolis, first vice president; Miss Alberta Braun of Cleveland, second vice president; Victor S. McCoy of Toledo, three vice president; Alger Lenz of Detroit, fourth vice president; Lowell E. Seim of Washington, secretary; and Miss Dorothy Bennhoff of Cleveland, treasurer.



—U.S. Navy Photo

CHECK DIVING EQUIPMENT—Lutheran Service center hostesses in Fla., take a close look at diving equipment during a meeting of Service Center Personnel held recently at Panama City, Fla. From left to right are Mrs. W. S. Wise, director of the service center in Norfolk, Va.; Mrs. Amelia B. Cressman, director of the center in Washington, D. C.; Electricians Mate, 1st Class, J. E. Stepp; Mineman, 1st Class, P. A. Wells, and Mrs. Gertrude Bailey, hostess of the service center in Jacksonville, N. C.

Appoint Assembly Director

Dr. Mikko Juva, professor of history at Turku University in Finland, has been named director for the Lutheran World Federation's 1963 Assembly in Helsinki, it was announced at Lutheran World Federation headquarters in Geneva.

He was appointed by the Finnish committee on arrangements at a meeting in Helsinki that was attended by Dr. Vilmos Vajta, chairman of the LWF interim cabinet of directors, and the Rev. Kurt Schmidt-Clausen, assistant executive secretary of the federation, the two officials reported on their return to headquarters here.

The 41-year-old professor is a former secretary general of the Finnish Student Christian Movement with a record of participation in inter-church cooperative activities. Holder of doctorates in theology and philosophy, he was ordained in 1944 and studied in the United States in 1946-47.

Leaders Comment on East German Farm Move

German Lutheran leaders in both parts of the country and abroad have expressed grave concern over the forced rapid collectivization of farms in the Soviet Zone during the past few weeks.

"Peasants in the (East) German Democratic Republic have been pushed into a difficult human and spiritual situation" by the state-sponsored pressure on them to surrender their property, declared leaders of the United Evangelical Lutheran Church in Germany (VELKD) in a communique at the close of a meeting in Berlin.

"Quite apart from any judgment of economic programs, the Church faces in this situation a special ministerial task from which it cannot be separated on any political grounds," asserted the VELKD leaders, who met under the acting chairmanship of Dr. Niklot Beste of Schwerin, Bishop of the Lutheran Church of Mecklenburg.

Meanwhile, the head of VELKD, Bishop Hanns Lilje of Hannover, stated in an address in the United States that the farmers and the pastors are the two East German groups that "are at present under heavy pressure from the government," placing them in a grave predicament.

The free farmer, whose family has in many cases been working on the same piece of land for generations, is in danger of liquidation, Dr. Lilje told the U. S. Conference of the World Council of Churches in a meeting at Buck Hill Falls, Pennsylvania. He said enforcement of collectivization is contrived by subtle methods of intimidation and isolation.

The allegedly coercive character of the Communist government's campaign was protested also in an open letter which eight prominent leaders of East German Evangelical Churches sent to Soviet Zone President Otto Grotewohl. Copies of the letter were distributed to parishes throughout East Germany.

New Bishop of Lund Taught in U. S.

A Swedish Lutheran churchman who taught at an American school has been named as Bishop of Lund by King Gustaf of Sweden.

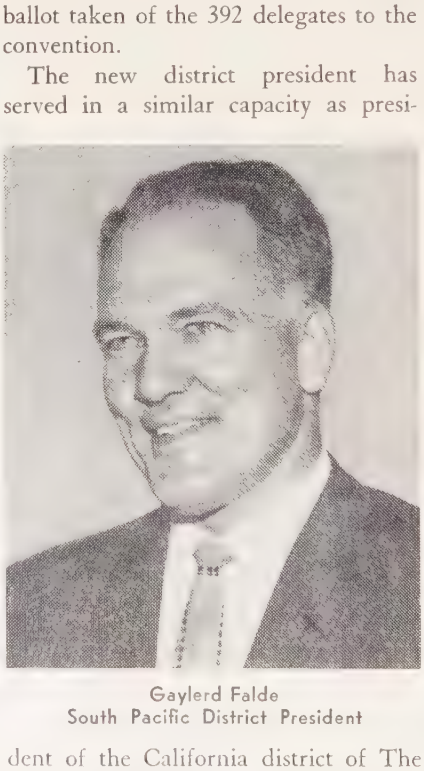
Dr. Martin Lindstrom, 55, visiting professor to Augustana Theological Seminary in Rock Island, Ill., in 1938-39, was appointed to head the Lund diocese, succeeding Bishop Nils Bolander who died here in December.

Dr. Lindstrom lectured at the University of Lund from 1937-41. Since 1942 he has been headmaster of the Lundsberg boarding school. Formerly active in the Student Christian Movement, he has been continually interested in the ecumenical movement.

South Pacific District Constituted

Dr. Gaylerd Falde of Los Angeles, Calif., was elected president of the South Pacific district of The American Lutheran Church at its constituting convention in North Hollywood, May 18-20. He was elected on the third ballot taken of the 392 delegates to the convention.

The new district president has served in a similar capacity as president of the California district of The Evangelical Lutheran Church since its formation in 1950. A graduate of St. Olaf College and Luther Theological Seminary, St. Paul, Minn., Dr. Falde served pastorates in Jewell, Ia. (1943-46) and Hawthorne, California (1946-50) before being elected to the district presidency. He is married to the former Joan Tollefson and has four children.



Gaylerd Falde
South Pacific District President

Other district officers elected at the convention held in Emmanuel Lutheran Church were the Rev. Christian Justesen, vice president; the Rev. Werner Gamb, secretary, Mr. Roy Bernson, treasurer; and the following members at large of the executive committee: the Rev. Myrus Knutson, the Rev. Erich Hoefer, Mr. Gus Forsman and Mr. Jack B. Adams. Mr. Clifford Pearson was elected as lay representative of the district on the synodical Church Council.

A budget of $107,050 with a district assessment of $1.50 per confirmed member was adopted by the convention. The budget will provide for an executive vice president to assist Dr. Falde.

The site of the headquarters for the district was left in the hands of the executive committee with the directive that if an all-Lutheran headquarters building is erected in the Los Angeles area, the new district of The ALC should consider being a part of it.

The district further petitioned the board of trustees of The ALC for permission to continue the special district ingathering for capital funds for California Lutheran College for 1961 and 1962.

n Austria . . .

Lutheran Educators Praised

Lutheran contributions to Austrian ducation were praised in Vienna by inister of Education Dr. Heinrich rimmel, in a message to Austrian utherans, as "qualitatively greater han ever today."

He issued the message on the occasion of the 100th anniversary of the utheran educational councillorship in he Education Ministry. The post was stablished during the Austro-Hunarian Empire in the then Imperial inistry of Culture and Education. t was the practice then as now to ppoint educational advisers from each f the major religious groups, Protesant, Roman Catholic and Jewish.

Dr. Drimmel noted that the breakown of the Austro-Hungarian Emire left the small residual Republic f Austria with fewer Lutherans. Howver, he stated, "though numerically ess than when the Protestant (Toleraion) Patent of 1861 was negotiated, he present education leaders in our utheran communities set a high tandard of academic excellence."

In a reply to Dr. Drimmel's mesage, Dr. Gerhard May of Vienna, ead of the Evangelical Church of ustria, said that "we Lutherans reall what feelings of moral responsiility, justice and tolerance went into he negotiations which produced the rotestant Patent."

Hoffmann Visits Russia

Dr. Oswald C. J. Hoffmann, director f public relations for the Lutheran hurch—Missouri Synod, visited Rusia and Poland early in May during a en-week trip abroad.

Speaker on the world's largest nonovernment-sponsored broadcasting peration, The Lutheran Hour, Dr. Hoffmann's weekly radio messages are dapted, translated and regularly eamed behind the Iron Curtain.

During his visit in Moscow, believed o be the first ever made there by a Missouri Synod clergyman, Dr. Hoffnann visited with Metropolitan Nicoai, bishop of the Russian Orthodox hurch; Dr. Jakov Zhidov, pastor of ne lone Protestant church (Baptist) in ne Red capital; and other church and ecular leaders.

25 to Receive Scholarship Grants

Twenty-five scholarships totaling $9,150 have been awarded by Lutheran Brotherhood, fraternal life insurance society, to students at various seminaries and colleges operated by The American Lutheran Church.

The 25 scholarships granted to students of The ALC—created recently by merger of three Lutheran church bodies—are broken down as follows: three scholarships of $1,000 each go to graduating seniors at three seminaries; 19 scholarships of $300 each go to students at nine senior colleges, and three scholarships of $150 each go to students at three junior colleges.

Seminary graduates receiving the awards are:

Evangelical Lutheran Theological Seminary, Columbus, Ohio—*Donald H. Little,* Toledo, Ohio.

Luther Theological Seminary, St. Paul—*Terence E. Fretheim,* Beloit, Wis.

Wartburg Theological Seminary, Dubuque, Iowa—*Delvin D. Hutton,* Lemon Grove, Calif.

Senior college students receiving awards:

Augustana College, Sioux Falls, S. D.—*Ralph C. Ablin,* Mansfield, S. D., and *Lois A. Akerson,* Claremont, S. D.

Capital University, Columbus, Ohio —*James R. Apel,* Columbus, and *Joni Delamater,* Baltimore.

Concordia College, Moorhead, Minn. —*Hazelle Bjornson,* Menahga, Minn.; *Karen Malvey,* Moorhead, and *Philip A. Noss,* Meiganga, Cameroun, West Africa.

Dana College, Blair, Neb.—*Emory D. Anderson,* Evan, Minn.

Luther College, Decorah, Iowa—*Ronald S. Lee,* Ames, Iowa, and *Karin R. Wolding,* Fort Sheridan, Ill.

Pacific Lutheran College, Parkland, Wash.—*Carolyn M. Ericksen,* Burlington, Wash.; *Stanley A. Fredrickson,* Bow, Wash., and *Gene D. Schaumberg,* Auburn, Wash.

St. Olaf College, Northfield, Minn. —*Jeannine Fahsl,* St. Paul; *Robert E. Franz, Jr.,* West St. Paul, Minn., and *Lisbeth Lahaug,* Jamestown, N. D.

Texas Lutheran College, Seguin, Texas—*Richard Weddige,* Lubbock, Texas.

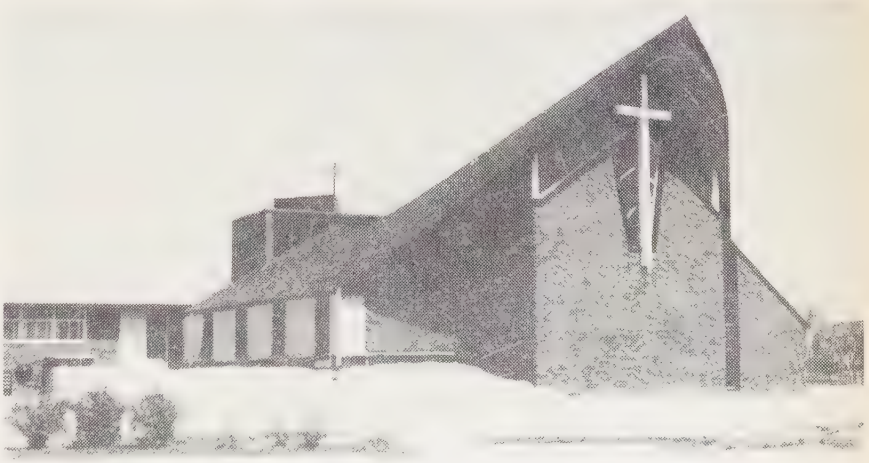
Wartburg College, Waverly, Iowa— *Catherine A. Carr,* Monona, Iowa and *Richard P. Jebsen,* Blue Island, Ill.

Junior college students receiving awards:

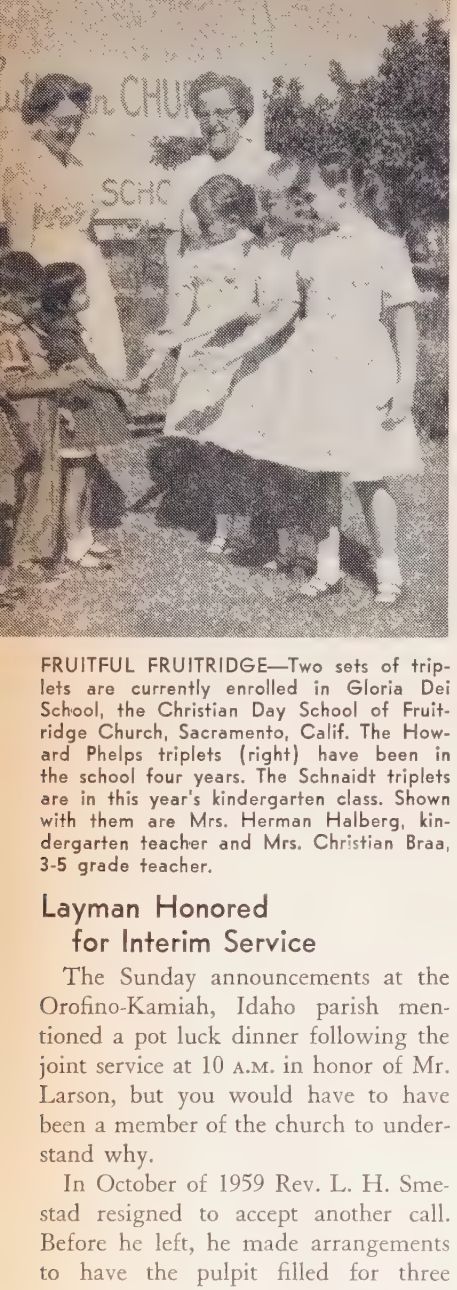
Augustana academy, Canton, S. D. —*Elizabeth A. Hofstad,* Canton.

Luther College of Regina, Regina, Saskatchewan, Canada — *William K. Schwarz,* Regina.

Waldorf College, Forest City, Iowa —*Carlton J. Shaw,* Estherville, Iowa.



ILLINOIS CHURCH COMPLETED—Just nine years after dedicating its original first unit, Trinity Church, Park Forest, Ill., dedicated its new $180,000 church in May. New construction consists of the main sanctuary, offices and classrooms. New fellowship rooms also allow the original building to be put entirely to Sunday School use. Dr. E. S. Hjortland of Chicago conducted dedicatory rites. The Rev. Glenn W. Bragstad is the present Trinity pastor.



FRUITFUL FRUITRIDGE—Two sets of triplets are currently enrolled in Gloria Dei School, the Christian Day School of Fruitridge Church, Sacramento, Calif. The Howard Phelps triplets (right) have been in the school four years. The Schnaidt triplets are in this year's kindergarten class. Shown with them are Mrs. Herman Halberg, kindergarten teacher and Mrs. Christian Braa, 3-5 grade teacher.

Layman Honored for Interim Service

The Sunday announcements at the Orofino-Kamiah, Idaho parish mentioned a pot luck dinner following the joint service at 10 A.M. in honor of Mr. Larson, but you would have to have been a member of the church to understand why.

In October of 1959 Rev. L. H. Smestad resigned to accept another call. Before he left, he made arrangements to have the pulpit filled for three weeks. One of the laymen that served was Roger Larson. When the service was over members of the board asked him to return. He said he would be happy to help out, a one-day visit grew into three months when 3 calls were returned. Each time a call was returned Mr. Larson said he would come back as long as the congregation made every effort to call a pastor. He has continued in our service through 6 calls.

Finally after many months the call has been filled. The Kamiah-Orofino Lutheran Parish has a pastor who will arrive June 24th. Mr. Larson will preach his last sermon on the 19th, the day Pastor Housholder is ordained in Great Falls, Montana.

The story is unusual in other respects. Mr. Larson has to travel a total of 210 miles round trip to serve these two congregations. Much of the travel has been over highways covered with rock, ice and snow. Yet, he has not missed a Sunday. On days that he could not be here, he was sure to make arrangements to have others serve. The parish has had services every Sunday without exception. Leaving home ear Sunday morning he has continued serve both congregations.

This has been part of the busy li of a college professor who also fin time to be a deacon in his Mosco Idaho church. He also is a Sund school teacher, has directed his churc daily vacation church school for t past ten years, been an E.M.V. trai ing director, and is a physical the pist who has and is developing a can for the handicapped.

Ecumenics in the Classroom

by Roger M. Haugen

On page 100 of the Concordia College catalog, near the end of the list of courses under "Religion," there appears this entry:

382. The Ecumenical Movement. Two credits.

Nearly three years ago, Dr. Gene Lund of the Department of Religion at Concordia suggested to his departmental colleagues that a course dealing with the Ecumenical Movement be offered as a senior-college elective. The department voted to recommend the idea to the Faculty Senate. In due time the Senate approved, making Concordia the only Lutheran college in the country to offer a course in this field; a distinction which, as far as is known, it still enjoys.

Student response to the course has been good; classes over the three years have averaged about thirty students. Under Dr. Lund, a two-fold approach to the material is taken: an historical review of the Ecumenical Movement during the first half of the semester, followed by a study of the theory and theology behind the movement.

The Ecumenical Movement, briefly, is an international, interdenominational attempt to bring the divided churches of Christendom back into a closer working fellowship for the primary purpose of better implementing the "great commission" which the Lord has laid upon us. Membership in the World Council of Churches, the "visible focus" of the movement, is open to all Christian groups which recognize Jesus Christ as God and Savior. Some 175 Protestant and Orthodox groups now belong to the World Council. The Evangelical Lutheran Church joined the World Council in 1956.

Dr. Lund believes that "the day when we could sit in our own bailiwick and watch the rest of the world go by has passed." He maintains that traditional shortsighted denominationalism must give way to an all-out, cooperative approach if the church is to meet the crucial demands of our age. The Ecumenical Movement seems to offer the best hope of implementing this strategy at this time.

Of the two texts used in Dr. Lund's course, one is by a Presbyterian, the other by a Methodist. "If there were any good Lutheran texts, we'd use them," he adds. He would like to remedy this situation, if he finds time, by writing a book for use in the course.

To retain any claim as a front-rank institution of learning, a college must be on top of the most recent developments in science, literature, and the arts. To retain any claim as a front-rank Christian institution of learning, a college must venture out from its own theological corner and take a good hard look at the needs and trends of the church in a changing world. At Concordia, "Religion 382" represents a positive stride in this direction.

Farm Given

"I wanted to be a missionary when I was a girl."

This is part of the reason why Mr. and Mrs. Ole Munson of Mondovi, Wis., gave a farm to the ELC last year. Mrs. Munson says, "When I married and we stayed on the farm, I felt that

Mr. and Mrs. Munson

was my calling in life. When we retired and lived in town, we felt we should let our farm count for something in the Kingdom, for mission work and for work among the deaf and the blind, to fulfill my early plans of dedication to the Lord."

The 330-acre dairy farm was deeded to the church a year ago with an agreement that the church sell it to a young family in the congregation where Mr. Munson had been treasurer for many years. Mr. Munson died March 26 at the age of 86, a few months after the gift had been given.

The farm was given in memory of the parents of Mr. and Mrs. Munson, namely Mr. and Mrs. Jens Munson and Mr. and Mrs. Solomon Ness.

People

The Rev. Oliver Kirkeby, has resigned as assistant pastor of First Church, Stoughton, Wis., in order to accept a call to become pastor of Trinity Church, Chicago, Ill., effective September 1.

The Rev. Kenneth L. Roufs has resigned as pastor of the Blabon parish, Hope, N. Dak., in order to accept a call to become pastor of Our Savior's Church, Iola, Wis., effective in August.

Dr. Richard Solberg, chairman of the history department of Augustana College, Sioux Falls, S. Dak., is currently conducting a daily television class over KELO, KDLO, and KPLO TV at 7:10 a.m. The class is entitled "United States History Since 1865."

The Rev. John E. Quam has resigned as pastor of United and Elmo churches, Henning, Minn., effective in August, in order to begin graduate study at Yale University in the field of Church History. His study is made possible under an Owen D. Young Fellowship of the General Electric Foundation.

The Rev. Clifford Larson has resigned as pastor of Claremont Church, San Diego, Calif., in order to accept a call to become pastor of Christ the King Church, Kalihi, Honolulu, Hawaii, effective in August.

Obituaries

The Rev. Arthur O. Wigdahl died unexpectedly of a heart attack on May 3. He was born Jan. 12, 1905, at Colton, S. Dak. He was graduated from Concordia College and Luther Theological Seminary. For several years he was director of public relations and band and choir manager at Concordia College. After his ordination in 1945 he served as pastor at Green Bay, Wis., and Bremerton, Wash. He became pastor of First Lutheran Church, Manitowoc, Wis., last September. He was married to Adelaide Brooks in 1933. He is survived by his wife and three daughters. Funeral services were held in Manitowoc with interment in Moorhead, Minn.

The Rev. Olaf Turmo died in Newman Grove, Nebr., on May 15. He was born Sept. 13, 1876, near Decorah, Iowa. He attended Luther College and Luther Theological Seminary and was ordained in 1901. He served as pastor at Holmen and West Salem, Wis.; Hillsboro and Clifford, N. Dak.; and Bradish, Nebr. He retired in 1941. He was married in 1902 to Georgine Hjermstad, who died in 1909. In 1914 he was married to Ellen Thompson, who died in 1954. He is survived by seven children, including the Rev. Carl F. Turmo. Funeral services were held at Newman Grove with interment near Albion, Nebr.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

24 acre farm in SW Wisc. Ideal for couple to retire. Luth. community. Near Luth. church. Immediate possession. 670-1A

215 ac. dairy farm in S. Wisc. Fully equipped with machinery & personal property. Modern home. Good bldgs. School bus at gate. Sell on land-contract schedule at mthly. rate. References. 670-2A

Your money will accomplish great things for your Church through the . . .

GIFT ANNUITY PLAN

You invest and share your possessions. Your investment in the Church begins while you are living.

- The *income* benefits *you.*
- The *gift* benefits the ELC or any department or institution of your choice.

SAMPLE RATES:	
Age	
51	4%
60	4½%
70	5½%
75	6.3%
80	7.4%

Write also for information on "Wills, Gifts through Life Insurance, Memorial Gifts, and Special Gifts" suggestions.

Write for free booklet to:

THE ABIDING MEMORIAL FOUNDATION
THE EVANGELICAL LUTHERAN CHURCH
422 South Fifth Street, Minneapolis 15, Minnesota

Businesses

Blacksmith shop located in Cent. Kansas. $12,000 will purchase bldg., lots, equipment & stock. Very good business. Luth. ch. in town. 670-3C

Approved franchise for appliance & auto parts store in Cent. Kansas. $15,000 capital required. County seat town with established church of ALC. 670-4C

Grocery store in W. Minn. Very good business. Luth. Community. Near ELC church. 2 bedroom modern living quarters in rear of store. Priced for quick sale. 670-5C

Well established hardware, plumbing & heating business with plumbing & heating optional. Modern fixtures. Bldg. may be bought or rented. Located in WC Minn. Possession at once. 670-6C

Theatre fully equipped. Brick bldg. with apt. NW Iowa. Luth. Community. $6500. 670-7C

FOR SALE OR RENT

Meat shop equipment & excellent locker boxes. Tile bldg. 100′ x 50′. Full basement. Located in NE Mont. No butcher shop within 50 miles. 670-8C

FOR RENT

Homes

8 room modern house with bath, hot & cold water. Gas heat. Sewer. Located in E. Minn. 670-9B

BUSINESS WANTED

Excellent opportunity for photographer in SE Minn. city. 670-10C

POSITIONS WANTED

Experienced custodian desires position in a school, church or other public bldg. Married. Luth. 670-11E

Church music graduate with 3 yrs. parish work experience desires work as organist and organ instructor & another phase of parish work in or near Mpls. area. Can assume duties August 1. 670-12D

HELP WANTED

Catalog librarian in Luth. college in NE Iowa. L. C. Classification. Excellent fringe benefits. Must be working on or have 5th yr. degree in library science. 670-13F

Supervisor for day nursery in St. Paul church to be opened this summer or fall. New facilities. Hours 7:30-5. Salary open. Prefer Luth. 670-14F

Parish worker in NE Mpls. ELC Church with organist training. 670-15F

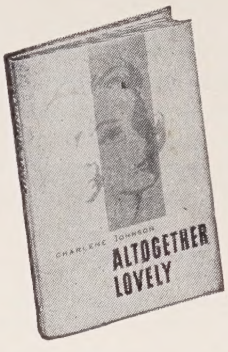
Business education teacher needed at Luth. Academy in S. Dak. for the 1960-61 school year. 670-16F

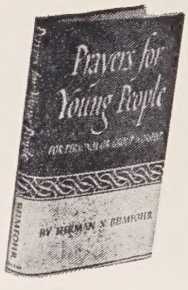
Announcements

The Constituting Convention of the Southwest Minnesota District, The American Lutheran Church, will meet at the Public High School, Willmar, Minnesota, beginning with registration 1:00 to 7:00 p.m. June 22 and ending June 24.

Wanted: 35 Concordia hymnals for Red Wing Seminary Home for the Aged. Write Mr. Lennart Lindstrom, Red Wing Seminary Home, Red Wing, Minn.

Worthwhile Gift Books for Teens





ALTOGETHER LOVELY
BY CHARLENE JOHNSON

That Christian character and genuine charm go hand in hand, the teen-age Miss learns in this new book for her. Advancing principles of good grooming as an expression of Christian living, the author takes up such matters as personality, diet, make-up and complexion, hair styling, clothes, etiquette, and dating. **$2.00**
Code 31-125

THIS FAITH IS MINE
BY RICHARD Z. MEYER

Meditations for Youth on Luther's Catechism. These 46 devotions put the chief parts of the Lutheran faith into direct contact with the teen-ager's day-to-day experience. What he's learned in confirmation class becomes relevant and vital to his problems and daily living. **paper, $1.00**
Code 31-7470

TEEN-AGER, THE BIBLE SPEAKS TO YOU
EDITED BY WALTER RIESS

Selections from Scripture that teen-agers have chosen as their favorites, and in what way these passages affect their spiritual and personal life.
$1.00
Code 31-7381

PRAYERS FOR YOUNG PEOPLE
BY HERMAN N. BEIMFOHR

Devotional, meaningful, challenging to the intellect, these are prayers for the earnest and seeking mind. Written especially for youth of high school and college age.
$1.95
Code 31-6250

TEEN-AGERS PRAY
EDITED BY WILLIAM KRAMER

Teen-agers helped write these 75 prayers dealing with the concerns and problems of everyday life. A valuable help for young men and women seeking God's guidance.
$1.00
Code 31-7386

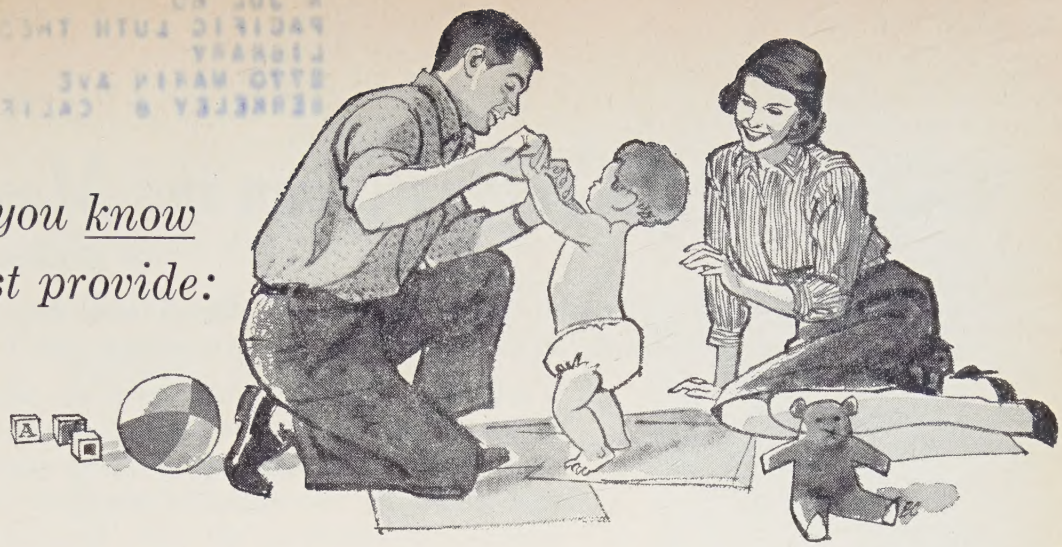
TEEN-AGER, CHRIST IS FOR YOU
BY WALTER RIESS

A person-to-person talk to the teen-ager, written in his own language. This book brings the word of God to bear on the problems, yearnings and doubts that concern the average teen-ager.
paper, $1.00
Code 31-7382

(On cash orders, please include postage at the rate of 10c for the first dollar, 5c for each additional dollar or major fraction thereof.)

Augsburg Publishing House · Minneapolis 15, Minn.

When you know you must provide:



Suddenly, the problem of your family's future seems to shrink...

When you remember as a Lutheran you can turn to our Brotherhood Provider Plan

With this plan comes peace of mind from having provided for your family's future. Family protection, education, investment, retirement income—*all* are possible with our Brotherhood Provider Plan. Look at these big advantages: *(Based on age 25. Slightly higher as you grow older.)

$10,000 of permanent, dividend-paying life insurance.

If you die at 65, your family actually gets $16,000, yet you have invested only $7,208.

If you retire at 65, you can get *$12,059 cash.

• If you are totally disabled before age 60, we pay all future premiums.

All this and more for an investment of just $180.20 a year . . . about 50¢ a day. You would pay more than this for lunch.

Right now, think about your family—your children, your wife—those who look up to you, *depend* on you. It's reassuring to know you can turn to our Lutheran Brotherhood Provider Insurance Plan *when you know you must provide.*

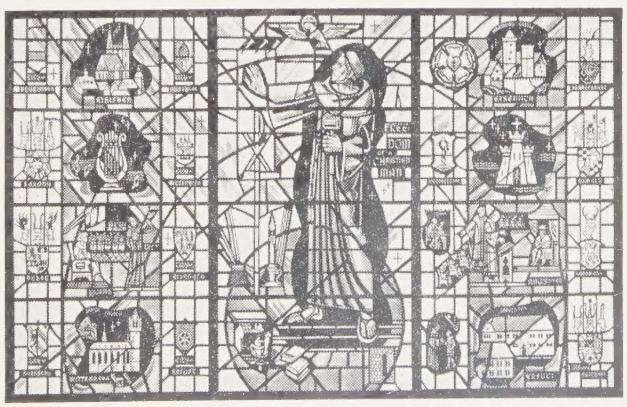
Call your Lutheran Brotherhood representative for full details. Join the thousands of Lutherans who enjoy security and peace of mind in the bond of Lutheran Brotherhood.

**Based on current dividend rate which is not guaranteed.*

LUTHERAN BROTHERHOOD Life Insurance

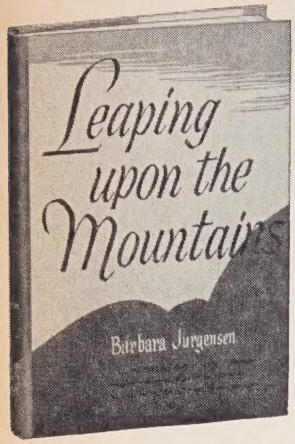
A legal reserve life insurance society • 701 Second Avenue South, Minneapolis 2, Minnesota

free Full-color reproduction of Martin Luther window (18″ x 24″), suitable for framing and display in home or classroom. Send your name and address today.



LUTHERAN HERALD
426 South Fifth Street
Minneapolis 15, Minn.
RETURN POSTAGE GUARANTEED

A JUL 60
PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF



Leaping Upon the Mountain

BY BARBARA JURGENS

The story of Hollis Ofstie—"though held down in body soared in his inner being, rising far above life."

A sufferer of spastic paralysis, Hollis was determined not let life pass him by. He met the problems the disease bri with high hopes, strong courage, a deep faith, and a rea sense of humor. The author follows Hollis through his umphs—as he obtains an education, finds ways to serve church and community, establishes his own business. H is proof that life can be rich and full if one reaches h enough.

Excellent reading for the handicapped, or the discourage a help to counselors, pastors, parents—of special appeal young people.

Barbara Jurgensen, wife of a Lutheran pastor, is the author of a number of published articles and poems.

cloth bound, $2

BOOKS FOR THE READING FAMILY

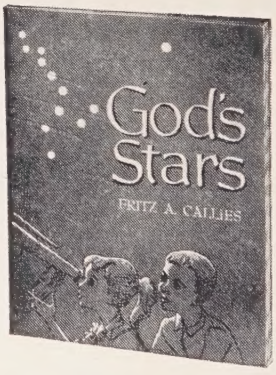
God's Stars

BY FRITZ A. CALLIES

A book to entice the entire family out for star-hunting evenings.

Here is a highly informative primer on a phase of God's handiwork—the stars and constellations. How to locate them . . . scientific facts about them . . . stories associated with them. The author's purpose is not only to teach you star knowledge, but make you more aware of the universe as part of God's plan. Informative Bible references accompany the text. Each chapter is illustrated with star pictures, and a movable acetate sky map wheel is included to make it possible to study the sky during the seasons. For ages 10 to 14, but a good reference for any age.

paper over board cover, 8½x11, **$1.95**



Fritz Callies, formerly a technical writer on space navigation systems, is presently studying in the field of Christian education for children.

_____ LEAPING UPON THE MOUNTAINS, $2.50

_____ GOD'S STARS, $1.95

I enclose $_____

Name_____

Address_____

Augsburg
PUBLISHING HOUSE
426 S. 5th Street, Minneapolis 15, Minn